

THE
EDWARD BOK
BOOKS
OF SELF-KNOWLEDGE
FOR YOUNG PEOPLE
AND PARENTS

INSTEAD
OF
"WILD OATS"

WINFIELD SCOTT HALL

C.B.C.
108 Whitfield Street, Tottenham Court Road
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Instead of "Wild Oats"

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Of Self-Knowledge for Young People and Parents
Of Which This Is Number Three

Instead of "Wild Oats"

A Little Book for the Youth
of Eighteen and Over

By

WINFIELD SCOTT HALL

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With a Foreword

By EDWARD BOK

Editor of The Ladies' Home Journal



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To

*my thousands of young men friends
with whom I have discussed the prob-
lem of clean and efficient living,
this little book is dedicated by*

The Author

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A Foreword

EVERY young man wants "to make good," and while much advice has been preached and written on how to make a success of life, the whole question, after all, turns upon one chief fundamental essential: good health. We must have good health to bring out even the greatest natural ability and most efficient qualities. And back of good health is a clean moral life. No matter to what extent we may believe or disbelieve in the different moralities, one incontrovertible fact remains: no young man can drain his system by unwise living and keep healthy. And without good health success, if it be not impossible, is, to put it mildly, tremendously difficult. The present business pace is only for the man who can stand the physical strain.

Now, this little book aims to give to every youth of eighteen years and over a simple explanation of how and why a young man's

A Foreword

chances "to make good" depend upon and are related to his clean, moral habits. The value of this little book is that it is not theoretical; not "preaching"; it is a straightforward practical talk that comes direct from the experience of a man who has dealt with hundreds of boys and young men, who knows them, who knows what he is talking about, and wants young men to know. May they do so through this little book!

EDWARD BOK.

Philadelphia,
January, 1912.

A Few Words of Introduction

MANY a young man of good natural ability and high ambitions runs amuck and makes a failure of life because he does not know some of the great fundamental principles of life. He who would lead the efficient life, he who would succeed in life, must know himself. He must know his physical and his mental powers and their limitations. He must know the effect of dissipation of various kinds upon his mind and body. This knowledge that every young person should possess ought really to come from his parents. Mothers should talk frankly with their daughters regarding personal life problems and fathers should talk frankly with their sons. As a matter of fact, parents have not, as a rule, discussed personal life problems with their children and these children have gone out into life to grope their way, stumbling and blundering in the darkness of ignorance

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where they should have gone with clear vision and well directed steps.

What would we think of a father who would present his son with an ocean-going craft perfect in every detail of structure and equipment and expect the son, without any preparation as to knowledge of the craft and its navigation, to clear from the harbour and sail out upon the high seas? Would we expect the son to reach harbour safely at the end of his journey? He does not know the location of bars, rocks or reefs, nor does he know where to expect the floating derelicts. If he makes safe harbour it is only by a miracle. As a matter of fact, a craft so manned would not be permitted to clear from any harbour. No one is permitted to sail a craft on the high seas unless he has a knowledge of the craft and its navigation.

Yet most fathers permit their sons to go out on life's sea in a craft (the physical body) whose mechanism they little understand and of whose care they have little knowledge. They must steer a course between the reefs and rocks of temptation and meet social

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derelicts of which they know nothing because they have been told nothing. Is it a wonder that so many young men founder on the rocks of temptation or run amuck the derelicts ?

The fathers of this generation have been negligent of their duty as their fathers before them were. Most of these fathers were good men who wished to do their duty by their sons and they did it as they saw it. The trouble was their vision was limited by the condition of the times. We have now, in these latter days, come to realize that the young man who is to live a clean efficient life must know his body and how to care for it, and that this knowledge must include a knowledge of the sex life. The young man needs this knowledge because it helps him to order his own life, and because being a social unit he is soon to establish a home, and as the head of a home must know and obey nature's laws regarding the sex life.

Every young man needs to know the scientist's reason for advising the continent life. He needs to know the sociologist's argument favouring an equal standard of

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morality for the young man and the young woman.

The rules which govern the sex life are natural laws which apply not to man alone but to the beast of the field.

WINFIELD SCOTT HALL.

Chicago, October, 1911.

I

HOW NATURE WORKS IN A BOY

AT about the fifteenth year of his age, the average boy begins to develop into manhood. There is a rapid growth of his framework, of his muscles, of his lungs, heart and digestive system. There is an equally rapid development of his mental powers. He sees things differently. Nature is building a home-builder. Nature is equipping the young man with powers which will enable him to establish a home and to support and protect the inmates of that home.

These physical and mental changes are the most apparent ones, and far the most important. Incidental changes are the growth of the beard, and the change of voice.

Biologists and physiologists have for decades been seeking the immediate cause of these profound changes. Their investigations have been finally rewarded in the recent discovery that these profound and far-reaching changes

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in the young man's body and mind are produced by a substance prepared in the sex glands.

It was discovered that the testicles of the developing boy rapidly increase in size at the very beginning of his growth into manhood, becoming about eight times as large as they were before this adolescent development began. One would naturally expect that such a remarkable development in the size of the sex glands would bear an important relation to the general development. It has been discovered that it is the cause of that development. If a boy of ten or twelve were deprived of his testicles through castration he would grow into a slope-shouldered, narrow-chested, flabby-muscled, beardless, squeaky-voiced, [namby-pamby mollycoddle. On the other hand, if a girl of eight or ten were to be deprived of her ovaries she would develop into a square-shouldered, deep-chested, long-striding, deep-voiced, bewhiskered individual, who in trousers would pass anywhere for a man, as her castrated brother would in petticoats pass anywhere] for a woman. The male, mutilated

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before the sex development begins, tends to develop female characteristics. Conversely, the castrated female tends to develop male characteristics. This general law of nature is true for man and all the higher animals.

At the beginning of what is called "adolescence," the rapidly developing sex glands begin the preparation of a substance which is absorbed into the blood and distributed to muscles, brain and glands, causing them to develop those qualities peculiar to the sex. The muscles of the boy become large and firm and strong. The brain of the boy assumes those qualities distinctive of manhood and there is a new fire kindled in his eyes.

The substance prepared by the testicles for this great work of building manhood is called an internal secretion. This internal secretion must not be confused with the semen. The testicle makes two secretions. The internal secretion, so called because it is absorbed into the blood, makes a man out of a boy. The external secretion (the semen) is the fertilizing fluid by means of which the man begets a boy (or girl).

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It is important for every young man to know these facts of physiology of his sex construction because it becomes at once evident to him that his sex glands are, in the plan of nature, sacred, first, to his manhood, and second, to humanity. Being thus set apart by nature for these high purposes, they must not be excited or irritated either by thinking about them or by touching them, or in any other way disturbing the work which nature has set apart for them to do. To make a man out of a boy is such a great and difficult piece of work that it occupies the full activity of the testicles twenty-four hours in the day and three hundred and sixty-five days in the year for a period of eight or ten years. Thus, the act of self-abuse, practiced more or less innocently or thoughtlessly by many boys, seriously interferes with this work of the testicles, depleting the powers of young manhood, and if persisted in, unmanning the youth and seriously prejudicing his chances for efficiency and success. If he succeeds finally, it is in spite of a serious handicap. His success would have been much greater and probably attained

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much earlier if he had led a clean, pure, personal life.

According to nature's plan the sexual organs play a double rôle as already set forth above : first, through their internal secretion they determine the development in each individual of those qualities typical of the sex, respectively, and second, through their external secretion, the eggs of the female and the semen of the male, is brought about the multiplication of the species.

The more we study nature, the more positive becomes the proof that the race is more important than the individual. Nature sacrifices individuals with a lavish hand, whenever this sacrifice will benefit the race. Nature implants in the mind of every individual two controlling instincts ; the first of these is *self-preservation* ; the second is the instinct to *reproduce*. The first is the instinct of *egoism*, the second of *altruism*.

When one follows the leadings of an instinct a sense of gratification results. A continued feeling of gratification and satisfaction results from the normal and proper following of any

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instinct. For example, as a manifestation of the instinct of self-preservation, one hungers or thirsts or is cold. If he satisfies his hunger abstemiously with properly chosen food, or if he slakes his thirst temperately with properly chosen drinks, or if he protects his body adequately with proper shelter and clothing, he experiences a feeling of comfort, of physical well-being and of mental satisfaction that makes him more efficient.

In a similar way as a manifestation of an instinct of reproduction, the young man or young woman longs to mate with one of the opposite sex. If this mating is accomplished in accordance with the recognized usages of the race, and if the sexual intercourse is indulged temperately and for the purpose of reproduction in accordance with nature's fundamental law of sex intercourse, then there is a physical feeling of gratification and well-being and a mental feeling of satisfaction and exaltation which makes for happiness and for efficiency.

Sexual intercourse, to be in accordance with nature's laws for our race and our kind, pre-

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supposes wedlock and home building. It is only in wedlock and in the sacred precincts of the home that the offspring can be insured that care and protection which is the inherent right of every child of the race. Sexual intercourse for procreation—sexual intercourse for the family—means sacrifice. It is almost purely an altruistic function and indulged as such it brings blessings not only to the race but also to the individual. The compensation of parenthood—the joys of the home—are nature's compensations.

On the other hand, if to satisfy the physical desire only, the young man seeks illicit sexual intercourse outside of wedlock, or the married man indulges in sexual excess in wedlock, nature metes out a sure retribution. One cannot safely break nature's laws.

II

IS A CONTINENT LIFE HEALTHFUL?

ONE of the first questions in this whole question that presents itself for solution is that of *the double standard of sex living*. By this we mean one standard for the woman, and another standard for the man.

Since the beginning of recorded history society has set for the woman a standard of absolute and irreproachable purity of thought and action. A vast majority of the women of the race have concurred in this standard and mothers have passed the tradition on to their daughters. Nobody criticizes this teaching. In the light of modern science the standard of the sex life of woman set by early society is not too high,—either for her own good and happiness or for the welfare of the race.

It is interesting to seek the source of this teaching. It dates back to the primitive conditions of hoary antiquity,—to the time when the most advanced stage of race development was barbarism, and when most of the race

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were in the condition of fetish-worshipping savagery. Who in that barbaric age demanded purity and fidelity on the part of woman? It was none other than the man who owned her. At that time woman was a chattel bartered in the market-place. Most homes were polygamous, the men owning as many women as they could purchase and protect. The high standard of morality which women were required to maintain was set up by the men. It seems a perfectly natural thing to expect. If a man could buy a woman, why should he not have absolute control of her body and soul? Why should he not demand that she live in absolute fidelity to him? Thus started, the high standard of feminine morality has come down to modern times from remote ages.

On the other hand, it is easy to understand that this man who owned several, perhaps many, women, this "Lord of Creation" could not be held by these women accountable for his sex life. He made his own standards. He was his own judge and jury. Thus arose the double standard.

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The same general spirit which originally caused the double standard has maintained it through the centuries. Mothers have taught their daughters to be pure in heart, pure in thought and act if they would be socially preferred. Many fathers have taught their sons by example, if not by actual precept, that they may "sow wild oats" in youth and yet be accepted with open arms when they are ready to "settle down." How often have we seen even the careful mother of a marriageable daughter receiving most graciously into her home as a candidate for her daughter's hand a young man who has been "over the road"—a blasé chap who has been "down the pike."

With our more careful study of social conditions, however, has come the knowledge that where a pure and high-minded young woman marries a young man who has for years indulged his desires, the union is almost certain to result either in a childless home or in a home cursed with children of weakened constitutions and contaminated blood. It is not to be wondered at, therefore, that parents are beginning to demand the same standard of morality of

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the young man who is to marry their daughter that they have demanded of her.

The tragedy of the social evil is that the pure and innocent suffer for the sins of others. Our modern standards of ethics do not permit such a condition to continue. The double standard of sexual living is subversive of every standard of right and justice. Man and woman in this day wed on equal terms. If the man has a right to demand purity and fidelity from his fiancée, she is recognized as having a right to demand an equally high standard of purity and fidelity on his part. If the husband has the right to demand purity and fidelity on the part of the wife, she is recognized to have right to demand an equally high standard of living on the part of her husband. So widespread now is this conviction that we may be said to have passed definitely from the old to the new, from the double standard to the single standard of purity for man and woman.

At this point some men will raise the question of the "necessity" of periodic sexual intercourse for the man.

The periodicity of the male sex life is less

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strongly marked than that of the sex life of the female. The inclination or desire for sexual gratification comes periodically to the female as it does to the male. There is no biological grounds for recognizing any greater "necessity" for sexual gratification on the part of the man than on part of the woman. Woman has schooled herself to control. Man can do the same. It is simply a question of reason and will power. The question that many a young man asks in this connection is: Does the periodical desire indicate a physical necessity? The biologist answers: No. It indicates a physical preparation and readiness but not necessity. The bull-moose indulges in sexual intercourse for procreation only. He has one, sometimes two mates. With these he has sexual intercourse once or twice during one day in the spring and only one day in the year, the day on which the cow is in heat. He is ready for this relation with his mate for many weeks, but nature has implanted in his being the instinct to control his readiness and inclination until such times as his mate invites him to the contact. When one studies these magnificent

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animals in the primeval forest and notes their inherent ferocity and splendid endurance, he must recognize their magnificent virility. The same general thing is true of all the higher animals. Man as one of the higher animals is not an exception to the general rule with respect to virility. The most splendidly virile men of history have been those who led absolutely clean lives as young men and were temperate in their marital relations after marriage.

The young man will be greatly assisted in his problem of continent living if he understands the cause of his periodical sex desire and nature's method of solving the problem of continence in the higher animals.

Just back of the urinary bladder and between the urinary bladder and the rectum there are two little bladders about as large as one's little fingers. These little bladder-like organs contain an albuminous fluid which in nature's plan is provided for the nourishment of the spermatozoa. Whenever there is sexual intercourse these little bladders empty their contents into the urethra. This albuminous fluid

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mixes with the spermatozoa from the testicle. The whole mixture is called semen. More than three-fourths of the bulk of the semen is composed of this albuminous substance. But this secretion is not a vital fluid. The sperm-fluid from the testicle is the vital fluid, and any waste of this seriously depletes a man's virility.

This albuminous fluid is prepared at the time that the youth begins his development into manhood. After a few months of adolescent development the youth suddenly experiences an unwonted sexual excitability, due to the fact that his lower sex centre (a nerve centre **in the small of the back**) is being **bombarded with nervous impulses**. This stimulation of his lower sex centre not only tends continuously to direct his thoughts into sex channels but actually to arouse within the youth strong sexual desire. This sexual desire easily becomes a temptation to some form of sexual indulgence.

If the youth has ever committed the act of self-abuse his physical condition serves as a strong temptation to repeat the act again

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though he may have broken the habit months or years before. If he has never committed the act he naturally turns his thoughts towards woman.

How does nature solve the problem? After one or two days of this sexual excitement the youth suddenly awakens from sound sleep at night to find that something is pouring from his sexual organs. An examination of this material will make it evident to him it is not from the urinary bladder but is an opalescent, gelatinous fluid which he instinctively knows must come from his sexual organs. It is composed principally of the contents of the little bladders I have spoken of. Nature has taken this method of emptying these little bladders, thus relieving the tension. If the youth understands this little matter regarding his physiology his mind is put at rest; he does not worry about his condition because he knows that nature has solved for him the problem of his sex temptation.

As a matter of fact, a large proportion of boys and young men do not understand about this adjustment of nature and misinterpret

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"the night emission," as the emptying of these bladders is called, as a weakness or disease which is being visited upon them, and they worry about it. Many a young man has worried himself sick because of his misunderstanding of this simple little fact.

The youth who understands the "night emission" correctly as set forth above, recognizes that it is simply nature's solution of his sex problem. After the youth experiences one of these nocturnal emissions he need have no further thought or worry about sex matters for several days or weeks, when he will experience a repetition of the emission, preceded by one or two days of more or less intense sexual excitement and desire.

A most natural question for the young man to ask in this connection and one that I am frequently asked, is : What can the young man do to simplify his sex problem and to live over most easily and securely these days of periodical sexual excitement and desire? Briefly, the most important thing for the young man to school himself in from the first is control of thoughts. If he forces his mind into channels

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far removed from sex thoughts and busies himself intensely both mentally and physically with constructive activities, throwing himself with increased force into his work and his play, his study and athletics if he is a student, or his work and his recreation if he is a young business man, he will find his problem greatly simplified. Then, when he becomes adjusted to it, as he will within one or two years, he will find that control becomes a habit. The young man's sister has the same sort of periodic sexual excitement as does also his young lady friend. He knows in his heart that they learned absolute control, and it is up to him to school himself to the same absolute control.

Will this control,—this continent living,—injure the young man's health? As a physician who has spent many years in the closest association with young men in college and professional schools, I say positively and unequivocally, No. It is my uniform observation that young men who early school themselves to self-control, and who throw their splendid young energies into lines of constructive activity, develop the highest type of young man-

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hood. They develop into the men who become leaders in their profession and in the business world. On the other hand young men who seek immediate gratification for sexual desire are very likely to develop into sensuous men of low ideals easily satisfied with the mediocre professional or business achievements, especially adapted to their depleted powers.

Do medical men uniformly advise this attitude and practice on the part of the young man? Unfortunately, no. Many medical men, and particularly men of the charlatan or semi-charlatan type, deliberately suggest to young men that they "gratify their periodic sexual desire by visiting some clean woman." A medical practitioner who can be guilty of such a gross departure from professional and social ethics deserves to have his license to practice revoked by the state. Any practitioner of medicine who possesses sufficient information to pass an examination before a State Board of Examiners knows that to follow one or the other of three things—first, the deliberate seduction of a young innocent girl ;

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second, the seduction of another man's wife; or, third, the purchase of the privilege of sexual intercourse from a professional lewd woman—is, in either case, a direct violation of the moral law or the law of the land. The first alternative plunges the young man into a heinous crime against the person of the young girl and against society. The second alternative is almost certain sooner or later to result in scandal,—in the breaking up of a home (the home of the woman thus seduced), and her probable eventual divorce from her husband, which is hardly less serious a social wrong than the ruining of the life of an innocent girl. As a rule, practitioners who suggest this course of action to young men do not for a moment contemplate that the young man will actually accept either the first or the second alternative. They expect him to accept the third: to visit some public character, a woman who has already sold her soul and body for the purpose of satisfying the lusts of men. But the practitioner well knows that none of these women are “clean” in the sense that they are free from contagious disease any

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considerable portion of the time. It is well known to every medical man, who has given these matters any attention, that these women who lead a life of shame, whether clandestinely or professionally, may without exception be classified into one of two classes; that they are diseased some of the time; or that they are diseased all of the time. No young man who has sexual contact with a woman of this type can know positively to which of these classes she belongs. Even if he keeps a mistress, he is very likely to find that after she has satisfied his requirements as per contract, she is likely to entertain some other man or friend on the side, becomes contaminated with disease and passes the disease over to him. Several such cases have come under my notice.

It may be well here to clear up a point in the mind of every young man. The women who devote their lives to lewdness may be divided into two classes: the clandestine kind, and the out-and-out women of the street. The first type has ostensibly some other means of support, but intermittently indulge in illicit intercourse for money to pay

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for luxuries which they could not otherwise afford. The second kind devote themselves exclusively to the business. They are the inmates of the brothels and sporting houses; they are what we call the "women of the street" or "street walkers."

There is a general impression among young men that the girl or woman who leads a clandestine immoral life is a safer proposition than the out-and-out professional type. But, curiously enough, it is a matter of general knowledge among medical men that these clandestines are, as a rule, far more dangerous than their professional sisters. The reason for this is that, generally, the clandestines give little attention to their physical condition, have practically no medical treatment at all,—in fact, in hundreds of cases have no idea when they have contracted disease or that they can contract it. Hence, a young man does not get away from danger when he seeks the clandestine in preference to the professional: if anything, he is headed straight for surer danger.

To sum the whole matter up, the young man

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who visits the lewd girl, whether she lives this life occasionally or professionally, takes his whole future, health and happiness in his hand, and ventures it on the turn of a wheel of fortune with hardly a vestige of a change to escape ruin of health and prospects. There is but one straight safe road for any young man: Live as clean a life as you demand of the woman who is to become your wife, resting assured that your health will suffer no impairment by such a life, and be further assured that it is this same cleanness of life that will greatly increase your efficiency, and incidentally your certainty of professional or business success.

III

WHAT ARE THE DANGERS OF “WILD OATS”?

“**N**OW,” a great many young men have asked, “just exactly what are these dangers and diseases?”

They are what are called “venereal diseases,” and are three in number: chancroid, gonorrhoea and syphilis.

CHANCROID is a strictly local infection, received in sexual intercourse and makes itself manifest in a deep angry ulcer on the external sex organs in the man usually under the glans of the penis. Chancroid may be single, though most often is multiple. It makes its appearance in from one to five days after exposure, as a small red spot. This rapidly takes the form of a blister containing serum and pus, and in a few days may become the size of a ten-cent piece. When the roof is removed the ulcer has the appearance of having been punched out, the floor being covered with pus. It is surrounded by a zone of inflammation and is painful.

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If uncomplicated the disease runs its course in from two to five weeks. This infection can, by early and skillful treatment, be controlled at the seat of infection, namely, the ulcer, but there is great likelihood of the local infection spreading to the lymph glands in the groin, causing a serious abscess in one or both groins. These abscesses are called bubos. A case of chancroid with bubos completely incapacitates a man for work for a number of weeks. As a rule he has to go to a hospital for treatment.

The second danger lies in GONORRHEA or what is called "clap." It is the more common of the two serious venereal diseases, and is a contagious disease, transmitted almost exclusively through sexual intercourse, although one may become infected innocently from a water closet or a bath tub. It consists of a gonorrhoeal infection of the urethra of the man, or the vagina of the woman. From these locations of primary infection the disease readily spreads, in the case of the woman, to the deeper internal organs, from which it is dislodged with the greatest difficulty. In the case of the man, the infection, lodged first

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in the outer end of the urethra or tube of the penis, spreads gradually upward along this tube to the region of the prostate gland.

The disease manifests itself in from three to seven days after exposure by swelling of the orifice of the urethra, peculiar sensations between tickling and itching, and smarting or burning during urination. The peculiar sensations fix the attention to the genitals, thus causing frequent passage of urine.

These symptoms increase for about a week, when the disease reaches its maximum degree of severity, which is maintained a variable time, the discharge from the urethra being thick and creamy, and of a greenish yellow colour.

In the majority of carefully treated cases, the discharge ceases in from three to six weeks with apparent [note that I use the word *apparent*] recovery. Unfortunately, however, there is frequently a tendency for the disease to become chronic. The discharge becomes thin and more watery and persists for an indefinite period. This condition—chronic gonorrhœa—is commonly known as "gleet."

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The pus given off from a gonorrhœal inflammation is as venomous as the poison of a rattlesnake and every person in the active stages of the disease should be quarantined. The minutest particle of this pus, for example, should it gain access to the eye, would cause possible loss of sight.

Unfortunately a considerable proportion of the cases of gonorrhœa do not run the simple uncomplicated course from which the patient recovers in four to six weeks. There is great danger that the infection will spread from the upper part of the urethra into some of the various organs which open into that tube; for example, it may spread into the bladder, causing a most serious and obstinate inflammation of that organ. Recovery from this condition can be hoped for only after months of the most skillful hospital treatment. It may spread from the bladder up through the ureters into the kidneys, from which it cannot be dislodged. The inflammation may travel to one or both testicles, usually to one, where it will cause a most serious inflammation of that organ. This infection of the testicle, be-

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sides being a most painful one and requiring weeks of hospital treatment, is likely to injure the testicle to such an extent as to destroy its power of making fertile semen.

Perhaps more serious than any of the complications above mentioned is the infection of the prostate gland. It has been found out that the gonorrhoeal germs may pass out of the urethra into some of the many fine tubes of the prostate gland where they may go into a sort of resting stage. They form a sort of little nest and go to sleep to remain in a dormant condition for months or even years. From this dormant condition they may be aroused at any time and cause a reinfection of the urethra. Many cases are on record where young men who have had what was supposed to be a mild case of gonorrhoea from which there was apparently full recovery; after two or three years, or even a longer time, the young man, having now almost forgotten his former gonorrhoeal infection, marries the girl of his choice. After a few days or weeks the young wife becomes ill. Examination by her family physician reveals an acute gonorrhoeal

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infection. Further investigation shows that the husband has recently experienced a discharge from his urethra and gives history of having had a mild case of gonorrhoea two to four years before. The physician recognizes the fact that a dormant nest of clap germs, or gonococci, has been started into activity, the man has suffered an auto-infection and this infection has been passed over to the woman. The tragedy of the situation appears in the fact that as a rule the character of the condition is misinterpreted; the woman supposes that she has leucorrhoea,—she undertakes some simple douche treatment, expecting early relief from the condition, and it is only after several weeks perhaps of this wholly inadequate home treatment that she calls in her physician. He is very likely to find that already the infection has travelled from vagina into uterus, from the uterus into one or both ovarian tubes, perhaps even to the ovaries, and that there is a general gonorrhoeal infection of the whole internal sexual apparatus with the formation of one or more abscesses. In such a case (and these cases are numbered

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by the hundreds in our city hospitals), a serious surgical operation offers the only chance of saving the woman's life. As a rule one or both ovaries, depending on the extent of the infection, must be removed, and if both ovaries are removed, naturally the woman is forever denied the possibility of motherhood. Furthermore, if a young woman loses both ovaries it seriously interferes with her general physical condition, the tendency being for her to become prematurely old and always at least semi-invalid if not wholly invalided.

When we consider these very serious and widely prevalent complications of gonorrhoea or clap, it seems inconceivable that young men who know the dangers that lurk in this very common venereal disease should ever subject themselves to danger of infection. As a rule it is not the young men who know the dangers who rush into them. For the most part, it is the young men who do not know the danger who take the risks, and that is the reason why medical men have of late been writing letters, pamphlets and books to young men informing them of the dangers, and advising them to

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keep wholly away from all possible contamination.

For a long while it was supposed that clap or gonorrhœa was an infection similar to a catarrhal cold of the head, and a generation ago this theory was actually held by medical men. But within the last generation the microscope, in all its optical perfection and bacteriology with all its scientific accuracy, have discovered the cause of the infection to be a special germ, the gonococcus mentioned several times above. This disease germ is very different from the germ that causes a catarrhal cold of the head and throat, so we may say positively that there is absolutely no relation and no similarity (aside from the appearance of yellow pus) between clap and a cold.

Furthermore, it has been discovered within the last generation that a number of most serious diseased conditions of both men and women, whose origin was wholly unknown to our medical men a generation ago, has been traced directly to gonorrhœa. Serious infections of kidneys, bladder, the prostate gland and even of joints and the lining membrane of

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the heart, may be and frequently are, gonorrhoeal. In such cases, the clap germs have gotten access to blood or lymph, and have been transported in these circulating fluids to distant parts of the body, or they have made their way along mucous surfaces infecting first the bladder, and then passing up the tubes into the kidneys.

The more medical men know about clap the more they fear it. It is only within recent years that we have discovered that a very large proportion, probably not less than seventy-five per cent. of the pelvic disease which necessitates serious surgical operation upon women for the removal of considerable portions of the sexual apparatus, are caused by gonorrhoeal infection. We have discovered, too, that a very large proportion of cases of blindness in infancy is due to gonorrhoeal infection of the eyes at time of birth.

The third danger, or disease, from contact with a lewd woman is called SYPHILIS. This is the only strictly hereditary disease that we know about. It is probable that Moses referred to syphilis in the Second Command-

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ment when he said, "The sins of the fathers are visited upon their children to the third and fourth generation." Some have asked apropos of this: Why did not Moses mention the fifth generation? For the simple fact that there is no fifth generation when once syphilis gets into the blood of an individual. This individual produces a scrofulous progeny, the second with impaired nervous system and special senses and weakened constitution. The third generation or the grandchildren of the one who received the primary infection of syphilis is a generation of defectives and imbeciles. The fourth generation is represented by degenerates and there the line is blotted out.

Syphilis is transmitted in sexual intercourse with an infected person, and the disease is caught by contagion. There is also a certain condition of the disease in which the mouth and throat are affected. In this condition the saliva is venomous, and the kiss of the syphilitic person may carry the disease to the lips of the victim thus saluted. Furthermore, the lips of a syphilitic suffering with these mucous

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patches of mouth and throat, applied to a public drinking-cup, may leave a venomous saliva smeared there, which may infect the next person who uses the cup. In this way thousands of innocent persons have become infected with syphilis. Recently, in several states of the Union, the public roller-towel and the public drinking-cup have been outlawed, and this has come about chiefly from the fear of contracting syphilis. It will not be many years until these carriers of infection will be a thing of the past in the whole civilized world. We must have individual towels, individual drinking-cups, individual brushes and combs, and must take the greatest care in the use of public water closets, public bath tubs, public soap and all other utensils and conveniences that are used promiscuously by the public.

The *primary symptoms* of syphilis, wherever the infection may be implanted (usually, of course, on the sex organ), is what is called "hard chancre." This hard chancre, at first an innocent-looking little lump, or induration of the skin, makes its appearance ten to thirty days after exposure. It soon breaks down in

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the middle and becomes an ulcer, oval in shape with red, hard, base devoid of pus. Immediately following the appearance of the chancre, the glands in direct connection with it become enlarged and hard but rarely painful. They have no tendency, however, to suppurate like the enlarged glands of chancroid.

The chancre disappears in a few weeks and then and there is a period when the individual has no outward manifestations of the disease. This local sore never seems serious in its general appearance or local effect unless it is complicated with some other infection, but from this sore the infection gains access to the blood and that is where it does its damage. Through the blood and lymph the infection is scattered throughout the body to make itself manifest about six weeks after the chancre disappears, in what we call the *secondary symptoms*.

They are heralded by headache, pains in the limbs and neck, sleeplessness and nervous irritability and fever followed by the appearance of a rash upon the face and body, falling out of the hair, sore throat and mouth. These

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symptoms disappear to be followed by a period during which there is an appearance of cankers or mucous ulcers in mouth and throat. These have already been mentioned above as producing a venomous saliva most dangerous in the transmission of the disease. Naturally any moisture from the chancre so long as that is active or any moisture from the cankers will transmit the disease. For many months therefore after the primary infection, the syphilitic is a most dangerous companion and should be quarantined as carefully as the leper or small-pox case is quarantined. It is only after the quarantining of these cases is strictly enforced that we can hope that there will be any marked decrease in the prevalence of these venereal diseases.

After a few months or a year or so, the so-called *tertiary symptoms* of the disease begin. These symptoms are numerous and varied in character. Among the most revolting of the symptoms is the tendency to form ulcers, particularly along the chin bone. But the most serious of the tertiary symptoms are those that concern the nervous system. Most cases

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of locomotor ataxia are simply tertiary manifestations of syphilis.

When one is infected with this disease he should seek the services of a reputable physician. The treatment of this extends over a long period, about three years, and must be strictly and conscientiously carried out.

It has already been mentioned above that syphilis is not only a blood disease but a hereditary disease passed over from parent to child, particularly from mother to child. A syphilitic father is almost certain to infect the mother.

These, then, are the dangers, or diseases, that come from contact with the clandestine or professional woman of careless morals or living. Nor are the chances of contraction of these diseases small or in the minority. On the contrary, it is a fact acknowledged by every medical man who has worked or practiced among these women that *all lewd women are diseased some of the time, and some of them are diseased all of the time.* Hence are the dangers so tremendous and the odds all against the young man.

IV

'THE STRAIGHT, SAFE ROAD

A YOUNG man now naturally asks what he can do to put himself in line with the new thought in social ethics and to bring himself up to the standard of twentieth century manhood? Here is a brief answer to his question: Summed up in a nutshell the life of the twentieth-century young man is *clean, strenuous* and *chivalrous*; clean in thoughts, clean in language, and clean in habits; strenuous in both physical and mental activities; chivalrous in thought and act towards all womankind; courteous and considerate to all mankind.

Now, what are some of the practical everyday helps to this clean, strenuous living?

A YOUNG MAN'S DIET

Within the last decade or so we have learned much about nutrition and diet. Among other things we have found that our forefathers ate

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too complex a diet and too much of it. They ate too much meat and pastry. The rush and stress of modern life has urged us to quicken not only our pace but our rate of eating very much to our disadvantage. The wise young man eats abstemiously of simple foods, using cereals, fruits, vegetables, nuts, milk and eggs very freely. He eats meat not more than once a day and then sparingly. If he uses tea or coffee at all, he uses them in moderate strength only and not more than one cup or at the most two in a day. If he has a choice of desserts at dinner he chooses simple fruits or such light and easily digestible desserts as custards, and he shuns the pastries and puddings. He does not hurry through any meal but takes time to chew his food very thoroughly, chewing it in fact until it is reduced to a smooth, creamy consistency. When one takes time to chew the food in this way it is very much more easily and rapidly digested. Furthermore, a much smaller amount of food completely satisfies hunger. In thirty minutes one can bolt a six-course banquet and go away hungry or at any rate not really satisfied. On the

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other hand, the same length of time spent in the very thorough mastication of one-fourth of the food eaten in the six-course banquet will completely satisfy his hunger and meet all the needs of the body for nourishment, instead of having a consciousness of an overloaded stomach for several hours. In place of feeling dull and heavy, he is able within thirty minutes after his light meal to enter upon strenuous physical or mental work with every physical power at its best and every mental attribute alert and clear. When we consider only the economic phase of it, and remember that the "banquet" would cost him from four to eight times as much as the light meal, besides entailing ultimate possibility of a doctor's bill, we are convinced of the economic advantage of abstemious living. When we consider the increased efficiency associated with abstemious living, the economic phase of it is at once to be multiplied by a large factor.

Another phase of nutrition and diet is drink. Nature's drink for plants and animals is water (milk is both food and drink for young animals). We have devised many variations of

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this natural drink. We have added fruit juices and flavourings; we have charged it with carbon dioxide gas to give it a snap and a bead; we have even modified it with the products of the brewery and the distillery, but none of these varied drinks compare with pure, cold water, to slake thirst and to keep the body in good physical condition.

The theory that alcohol possesses certain food values has recently been shown to be fallacious and the latest researches show that alcohol is a narcotic poison. It is even being generally discarded as a medicine and its use for that purpose in the hospitals and in general medical practice has almost disappeared. Within a decade it will have wholly disappeared in that capacity.

So the wise young man is as careful in selecting his drinks as he is in the selection of his solid food. He slakes his thirst for the most part with pure, cold water and this he uses freely whenever he experiences thirst. He drinks when he first wakes up in the morning. He drinks at breakfast. He drinks with his lunch and he drinks with his dinner.

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Whenever he feels thirsty he accepts that as nature's admonition that he needs water, ignoring the archaic dogma that "one should not drink just before meals, at meals or just after meals!" The reason why he avoids all alcoholic beverages absolutely is because he knows that their use interferes with his highest efficiency. Their use tends to excite his baser passions while at the same time they put to sleep his judgment and disarm his reason. This being the effect of alcohol on the animal passions and their control, it is easy to understand that there is and has always been an intimate relation between intoxicating drinks and incontinence. The man who would live the continent life must positively leave all intoxicants alone.

Eat a simple diet ; eat abstemiously and chew it fine ; drink pure water and drink whenever you are thirsty.

HIS EXERCISE

By *exercise* we mean *the wholesome activity of physical or mental powers*. If these powers are to be developed to their best and maintained at their best, they must be exercised. One's

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daily work may be well balanced as to its proportion of physical and mental activity. For instance the man working in a shop at something which gives him general physical activity and at the same time requires close attention and adaptation to ever varying conditions, will find that his work furnishes a well balanced exercise of both physical and mental powers, and that as the years go by he becomes more efficient both physically and mentally. Such work hardly needs to be supplemented with a definite course of physical or mental exercise. Such work is fatiguing if carried beyond a moderate limit and the man engaged in it needs not exercise, but recreation. Let him spend his evenings and holidays at light diverting games and at entertainments, but he does not need tennis for his muscles, or University Extension courses for his mind.

However, such perfectly balanced work as that suggested above is very rarely found. The student and the professional man are intensely occupied for many hours each day in problems which involve the mental powers. The man in the factory or the shop

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is almost certain to be engaged in work which involves great physical activity but which soon becomes mechanical. The mind may really be busied in thoughts far removed from the actual machine-like movements of the body.

The brain worker must balance his activities through physical exercise while the manual worker must balance his through mental exercise. The student must leave his books, the professional man his office, and as they leave these scenes of their mental activity, they must lock all worrying concerns within the doors and go care-free in quest of exhilarating physical exercise to water or woods or fields. It really does not matter so very much what this physical exercise is so long as it wholly occupies the mind and is carried on with zest and enthusiasm. It must be out-of-door exercise, it must be sufficiently strenuous to cause the heart to beat not only faster but with a strong and regular beat, raising the blood pressure at least twenty per cent. above the average. It must be sufficiently active to cause the respiration greatly to increase in

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depth and volume. This brings a greatly increased volume of oxygen carried under high blood pressure to every tissue of the body. Accumulated waste materials are swept away from the nervous system and while waste materials accumulate to a certain extent in the muscular system, these are also swept away and excreted after a brief period of rest. So the brain worker finds that as the months go by his exercise balances and supplements his regular occupation and makes of him a better, all-around man.

On the other hand, the factory operative, whose strenuous physical work becomes more or less mechanical, finds his mind stagnating if he does not exercise it. In his youth he should fit himself for greater efficiency by mental exercise which should occupy most of his leisure hours. The eight hour work day leaves at least four hours of each day free to devote to mental exercise. This may well be devoted to evening school work, to correspondence courses, university extension work or to definite courses of reading along lines of literature and history or perhaps pref-

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erably along lines which will make him more efficient in his business. Practically all the trades now have journals. Every ambitious young man should take one of these journals, and by perusal of its pages increase his efficiency, thereby increasing his value to his employers.

It is an interesting fact that this supplementary exercise occupying, as it does, leisure hours, increasing, as it does, social contact, serves as one of the strongest and most helpful factors in the continent life.

PERSONAL HYGIENE

While diet and exercise might be included under personal hygiene, I prefer to discuss them separately and will include under this topic a few supplementary rules of living that will assist the young man to increase his efficiency.

One of the most important hygienic rules to observe is that the air that one breathes should be pure. While this is a comparatively simple rule to follow when one is living out-of-doors, it is a very difficult one to follow

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when one is living within doors. Very few private dwellings are so perfectly ventilated that the air which the inmates breathe is as pure as that of outdoors. Very few factories, office buildings and stores, very few hospitals and school buildings are so constructed that the occupants have really pure air to breathe. For this departure from nature's law we pay the penalty of tuberculosis, catarrh, pneumonia, etc. If one must work in office or factory or other enclosed building where the ventilation is not perfect, he cannot hope to maintain a respiratory balance unless he can exercise freely in the open air for an hour and if possible two hours a day, perhaps walking to and from his business, as a part of this exercise. In addition to this, he should either sleep outdoors, that is, in a tent or sleeping porch, or if he must sleep in the house there should be at least two windows to his sleeping room and they should both be wide open all the time winter and summer. It is a common experience that those who have once tried out-of-door sleeping could not be induced to return to the stuffy sleeping rooms. If the

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whole population could sleep in tents or out-doors in some way, it is probable that tuberculosis and pneumonia would soon become things of the past.

Besides breathing pure air one should sleep on a hard bed on his right side with his knees drawn up. If he sleeps out-of-doors, he must have sufficient cover to keep him warm. When he rises in the morning he should take either a cold shower bath, which need last only a few moments, or if he has not facilities for a cold shower bath he should dip a bath sponge or a wash-cloth in cold water and bathe the face, throat, chest and upper arms in this cold water, following immediately with a vigorous rub down with a warm towel until he brings a well marked reaction and the skin becomes warm and glowing.

A normal passage of the bowels should be had regularly at least once a day. In some individuals this is not so easily accomplished because there seems to be a natural tendency in them, perhaps a hereditary one, towards constipation. The best way to combat such a tendency is to use water, vegetables and fruit

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very freely in the diet. As soon as one awakens in the morning let him drink two glasses of as cold water as he can get, to stimulate the stomach and wash it out. The vigorous bodily exercise of the bath and rub down greatly facilitates this action of the water in the digestive tract. It is easy to understand that the conditions mentioned above will tend to produce a normal, free passage of the bowels early in the day, probably immediately after breakfast.

The general influence of the water may be supplemented by the use of fruit; such fruit as figs, apples or prunes may be eaten just before retiring. These fruits have a specific effect on the bowels, promoting regularity.

The free use of oranges, lemons and grape fruit, while having a moderate effect upon the bowels in common with all fruits, produces an especially marked effect upon the kidneys and causes their free action.

If the young man follows conscientiously these few rules here laid down, he will find that his sex problem is greatly simplified, and that it will become much easier for him to live a clean, strenuous, chivalrous life.

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